

Aqīdah Education According to Ibn Ṭufail in The Book of *Hai Ibn Yahzān*

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ABSTRACT

This study discusses the contents of the book *Hai ibn Yahzān* by Ibn Ṭufail. The results of this study revealed that 1). The education concept in Ibn Ṭufail's *Hai ibn Yahzān* is about the process of acquiring knowledge, starting from basic knowledge about self-knowledge and the environment, the stage of high knowledge, to knowing God. Moreover, it is about how knowledge is acquired. 2). Aqīdah education in Ibn Ṭufail's view is belief in God Almighty, which is realized by worshiping oneself to become a Sufistic human being and get as close as possible to God Almighty to get peace and tranquility of the soul and get definite life guidelines.

Keywords: *Ibn Ṭufail, Hai ibn Yahzān, Education, Aqīdah*

1. INTRODUCTION

Aqīdah is part of Islamic education, which has its charm to be studied in more depth. Islamic education is basically a step to foster and develop human potential to become servants of Allah SWT who fulfill their duties as caliphs on earth. In this case, the intended potential is physical and spiritual [1].

Al-Ghazali argues that the primary goal of Islamic education is to worship and dedicate oneself to Allah SWT and form human perfection for the happiness of the world and the hereafter [2]. Imam Al-Ghazali also stated that the purpose of education is in line with the purpose of life and the values of a person or social group. The result of the purpose of education, according to him, is the formation of individuals and social groups who have the main character and are pious in society [3].

Moreover, aqīdah is something that a person believes brings peace of mind. Many people think that aqīdah education can be obtained by revelation. In contrast, Ibn Ṭufail, in his book *Hai ibn Yahzān*, argues that aqīdah can be obtained by reason, not only through revelation.

Ibn Ṭufail was a philosopher from Guadix, Granada, Spain. Unlike most philosophers who express their ideas through direct thoughts written in their works, Ibn Ṭufail

has his way of expressing his ideas through a novel, *Hai ibn Yahzān*.

Hai ibn Yahzān is a novel that tells the story of a person named Hai, who lives in the care of a deer on an island until he finally finds God. Ibn Ṭufail's intelligence in expressing his ideas about aqīdah education through his novels is the main attraction to be discussed in this paper. Thus, the authors formulated the title "Aqīdah Education According to Ibn Ṭufail in the Book of *Hai Ibn Yahzān*."

2. METHOD

This research used the type of library research. It is called library research because the data used to complete research comes from libraries, such as books, dictionaries, journals, documents, magazines, and others. In searching for data, researchers must be selective because not all of them can be used as data sources [4].

This research employed a historical approach, a process to develop abilities in the cognitive and attitude fields through a historical process. The data collection method came from content analysis research related to documents and works of art. The data were then re-analyzed with deductive logic, i.e., a logic that tests the material truth of a case based on theories and

propositions. The theory becomes a coherent statement [5].

Meanwhile, the data sources in this study consisted of primary and secondary data sources. In general, primary data sources come from data obtained directly from living figures or the writings of the characters to be studied. Meanwhile, secondary data sources are obtained from other information close and understanding of the character or other people's writings about the character.

3. RESULTS AND DISCUSSION

3.1 Ibn Ṭufail Biography

Abū Bakār Muhammad Ibn 'Abdul Malik Ibn Muhammad Ibn Ṭufail (Ibn Ṭufail) was born in Guadix (Wadi Asy), Granada, Spain, in 506 H/1110 AD. In the European continent, he is known as Abubacer [7].

Ibn Ṭufail was a descendant of the Qaisy tribe (a prominent Arab tribe) [8]. It was easy to get an education. His love for various books and science led him to become a scientist in various fields, such as medicine, literature, mathematics, to philosophy. Ibn Ṭufail studied medicine and philosophy in Seville and Cordova [9].

In the course of his life, Ibn Ṭufail started his career as a government doctor in Granada, then a doctor in Seville and Cordoba. Due to his expertise and popularity, he was appointed secretary to the province's governor. In 1154 AD/549 H, Ibn Ṭufail was appointed as a personal secretary of Abū Sa'ad ibn Abdul Mu'min (governor of the Ceuta and Tangier regions), a son of Abdul Mu'min who was the ruler of the first Muwahiddun dynasty to seize Morocco in 1147 AD/542 H and was based in Marrakech.

Ibn Ṭufail was increasingly known after Abu Ya'qub Yusuf al-Mansur became the second caliph of the Muwahiddun dynasty in 1163 AD/558 H. At that time, Ibn Ṭufail was appointed a government doctor and became a *qadi*. Abu Ya'qub Yusuf al-Mansur himself was a leader who liked philosophy. Therefore, he ordered Ibn Ṭufail to invite several people with high expertise and knowledge to the palace to discuss. One of those who had the honor of visiting the palace was the young Ibn Rushd (Averrous).

Ibn Rushd introduced himself to Abu Ya'qub Yusuf al-Mansur. From that introduction, Ibn Rushd then received questions about philosophers' views on the problem of eternity and the creation of the universe. At first, Ibn Rushd was tense to answer, but the atmosphere was pleasant again, and a serious dialogue ensued between Abu Ya'qub Yusuf al-Mansur, Ibn Ṭufail, and Ibn Rushd. In the end, Ibn Rushd was given the

opportunity to translate, summarize, and provide his opinion on the books by Aristotle.

Ibn Ṭufail then resigned from his position during the caliphate of Abu Ya'qub Yusuf al-Mansur because of his age. His position was replaced by Ibn Rushd at his request. In the end, Ibn Ṭufail died in 581 H/1185 AD and was buried in Marrakech in the presence of Abu Ya'qub Yusuf al-Mansur.

Ibn Ṭufail left various works/writings. However, not many of his writings/works have reached the world today. One of his works still found today is *Hai ibn Yahzān*. *Hai ibn Yahzān* is a novel written by Ibn Ṭufail, which contains the journey of a child whom a deer raise until he finally finds his God.

Hai ibn Yahzān begins with the story of a child named Hai, who was raised without any external elements, such as society, language, culture, religion, or other social dynamics. In his solitary state, Hai could utilize his natural resources and pure reason to gain knowledge of God's truth and the immortality of the soul. The story of *Hai ibn Yahzān* is an illustration of the phases of the development of pure reason, starting from the material realm/lower realms to the highest stages in philosophy, namely the realm of metaphysics [11].

3.2 The Story of *Hai ibnu Yahzān*

A child was raised without a father and mother on an island in the Indian Ocean (Wak-Wak island), which was wide with normal temperatures and got perfect sunlight. The child's name was Hai. He was the son of the younger brother of an arrogant king. The elder brother/king did not approve of his younger sister marrying a man who was not worthy of her. Because of that, the king's younger brother secretly married a man named Yaqhzan [12].

Although the marriage was carried out secretly, it was in accordance with the existing law in the area at that time. In the end, they had a child named Hai ibn Yahzān. However, because she was worried that her brother/king would find out, the woman put the baby in the chest after feeding him until he was full and fell asleep.

In the evening, the woman and her maid went to the beach to wash the baby away. With an uncertain feeling and heart, she washed the baby away. The sea waves carried the chest until it reached the edge of an uninhabited island. The swift waves of the sea broke the chest's lock until the chest was finally opened. After a while, the baby cried because he could not stand the

hunger anymore. His cries were heard by a deer that had just lost its cub. Because of the sadness and suffering of a deer that had just lost its cub, the deer approached the sound of the cry. In the end, the deer met the baby. The deer then nursed the baby and took care of it.

Another version says that Hai is a person who was born by himself through the natural growth process. Hai came from a lump of fermented earth in the earth's bowels, precisely on Wak-Wak Island. The bubbly soil was composed of two parts separated by a very thin membrane.

The soil contained a very fine air substance. By God, the very fine air substance was then created rūḥ. Furthermore, an embryo was formed, which gradually developed and evoked to form a baby. The baby then cried because of his hunger, and the baby's cries were heard by a deer who coincidentally had just lost his cub. The deer then picked it up and nursed the baby until it was big.

Furthermore, the life journey of Hai ibn Yahzān was divided into seven phases.

The first phase began with the nurturing, care, and protection of the mother deer to Hai until he was seven years old. In this phase, Hai received the love of a deer as a mother loves her baby. Hai was breastfed by deer for two whole years. Gradually, he began to learn to walk. Hai learned to imitate the sounds of his mother and other animals. Hai also learned to defend himself. Hai used sticks as a form of self-defense from other animals and to protect his food.

The second phase was marked by the death of the mother deer. The deer that raised Hai slowly began to weaken as she grew older. In the end, death approached the mother deer. When the mother deer was no longer moving and breathing, Hai was confused to find out what the cause was. In the end, Hai decided to split open the mother deer's body to find the cause of her death. However, Hai did not find out exactly what the cause was. He just assumed that something leaving the mother's left heart cavity was the cause.

The third phase occurred when Hai found a fire that burnt the forest due to the weather's heat, which made the leaves rub together and burnt. He was amazed and wanted to take it. However, when he stretched out his hand, the fire immediately wanted to burn him. Then, Hai pulled his hand and took the fire using wood, which he then took to the cave he lived in.

Hai tested the fire by burning things around it. The fire instantly ignited the object he threw at it.

Accidentally, Hai put sea animals carried by sea to the beach. From the burning, the aroma was created that aroused Hai's appetite. Then, Hai took the animal and tasted it. It turned out that a ripe animal had a more delicious taste.

While Hai was enjoying his meal, it occurred to him that what left his mother's cavity was a substance in the form of fire, smoke, or the like. He believed that all the bodies of animals at the time of life must be hot, and when the substance is lost, the body will become cold. He touched his chest; it felt hot, especially in the heart area. The thought prompted him to perform another surgery on a living animal.

Hai then looked for wild animals that were still alive. He caught the animal and immediately dissected it on the left without killing the animal. He tore open the left heart cavity, and he saw that it contained something in the form of smoke. Then, he put his fingers in, and at that moment, they felt hot and almost burned if he did not pull them out immediately. At that very moment, the animal died. It added to Hai's belief that the smoke was what moved the animal. He also assumed that other animal must not be much different.

Hai dissected a few more animals, both living and dead. From his dissection, he understood that although each type of animal has various forms of limbs, movements, or functions, they are all moved by one rūḥ, which is the source of the animal's life. If the rūḥ is visible in each member of the body, in fact, it is only the emanation of the rūḥ. The whole body is just a servant to the rūḥ. The position of the rūḥ is as a regulator or mover of each member of the body.

In the fourth phase, Hai began to pay attention to objects in the universe, such as animals, plants, water, earth, fire, air, rocks, to coals. He saw that each object has its specialties and functions. The objects move randomly. Some move in the same direction, but others move in the opposite direction.

Hai also researched objects such as animals and plants. Hai saw that both animals and plants all have something in common. Next, Hai compared the objects.

“Hai observed things which had no senses, did not need food and did not grow. Hai observed water, air, coal, dust, and rock. He considered that these objects were limited by three dimensions: length, width, and depth. However, some objects had color, while others did not necessarily have color. Some things were hot, and some were cold. Sometimes, hot objects

become cold, and vice versa. The water turned into steam, and vice versa.”

According to Hai, all things on earth were essentially one thing. If these objects became many, basically, things like animals and plants would also be able to become many.

In the fifth phase, Hai no longer thought about things on earth. He began to think about the sky and the stars. He knew that objects had three dimensions: length, width, and depth. Then, Hai started to think about when those things expanded to infinity. Is there another dimension behind the expansion limit? Hai started to get confused. However, because of his intelligence and the power of his soul, he believed that all things must be finite.

“Those celestial bodies are infinite from my point of view. My eyes see that the objects begin with a boundary. And I do not doubt it because I witnessed it with my eyes. Meanwhile, the opposite angle to it, this is what I doubt. Is it finite or infinite? However, I know that there is no way it will expand to infinity.”

Thus, the celestial bodies are *mutanahin* (finite). Hai knew from his vision that the celestial body began at a point, but how long and how big the celestial body is unknown to Hai, whether it is finite or infinity. However, Hai believed that how long or how big the celestial body is must be finite.

“Hai's sixth phase started when he was 35 years old. At this age, he has reached the maturity of thinking. According to him, the *rūḥ* is separated from the body. The *rūḥ* is different from the body. There is no connection between the *rūḥ* and the object it resides. The *rūḥ* is directly related to al-obligation of existence (which must exist/God).”

In this phase, Hai believed that the soul is something separate from the body. Both have different tendencies. The soul will always yearn for *al wajibul wujud*. Hai kept contemplating until he came to the conclusion that the happiness of the soul is when it can witness *al wajibul wujud*.

Also, Hai found knowledge regarding the existence of the Most-High (Allah). He wanted to know a way to perceive that existence. He began to pay attention to his five senses, sight, hearing, to smell. Hai tried to use his five senses to know the existence of the Highest. However, he could only use all the senses to sense objects, not something else or that is in the object.

Meanwhile, Hai believed that *al maujud* (Allah) is pure from an object.

Thus, the existence of the Creator cannot be found with the five senses, sight, hearing, smell, touch, to taste. However, His existence can only be perceived with something that is not an object. Meanwhile, Hai perceived the truth of essence (substance). Hai already knew for sure that God's essence (substance) is not an object or something that has the nature of objects.

In the seventh phase, Hai believed that if he could contemplate (witness) the *Khaliq* continuously, his soul would find happiness and salvation. Hai divided *musyahadah* into three stages.

First, Hai put a limit on his body. He ate just to get rid of his hunger, not too much. *Second*, Hai made the likeness of the celestial bodies. Hai ran around the island where he lived as a form of planetary motion evolved. Hai circled itself as a rotating planetary shape. Hai kept spinning until he passed out.

Third, Hai cleaned his body in response when he saw that the stars were shining. Hai did it always think of the *Khaliq*. He closed his eyes and blocked his ear canals to strengthen his intuition. He kept trying not to think about anything other than His essence. Hai lived his cycle and felt that His essence is the *Khaliq*. Hai continued to sink into that contemplation. He did so until he was fifty.

Meanwhile, on an island close to where Hai lived, a group of residents had accepted the teachings of the prophet. Among those people were Asal and Salaman. They had different ideas about how to carry out the prophet's sharia. Asal was more interested in the inner aspects of sharia, while Salaman was more interested in the outward aspects of sharia, and it was more acceptable to society. Because of that, Asal finally chose to leave the island and move to another island.

Unintentionally, it turned out that the island that Asal visited was the island where Hai lived. At first, they did not know each other, but they became close friends in the end. Asal taught Hai to speak so they could exchange understanding. Asal told the truth that he got through the scriptures taught by the prophet, while Hai told the truth that he got himself through reason. They could accept each other until Hai finally embraced Asal's religion.

Asal also told the condition of the population and the practice of religion where he previously lived. Hai was interested in inviting the residents to carry out the sharia like him jointly. The two of them then went to the island

where the resident lived. At first, their arrival was welcomed by the residents there. However, when they preached their sacred beliefs, the people rejected them. Finally, Hai and Asal left the island with heavy hearts. The two of them returned to the island of Hai, where they used to live and continued contemplation of God in their way until death took them [13].

3.3 Education in the story of *Hai ibn Yahzān*

The book of *Hai ibn Yahzān* reveals how Hai received education ranging from education obtained from the mother deer to education obtained based on his mind and soul. The types of knowledge based on the book of *Hai ibn Yahzān* are knowledge of physics and metaphysics.

"Physical knowledge is about the nature of events in the natural world of occurrence and damage. Many consider the story of *Hai ibn Yahzān* is considered by many to be an illustration of the development of human knowledge."

Knowledge of physics is knowledge of the universe. Hai gained knowledge of physics by observation method. Research conducted by Hai was to look at the behavior of all animals, especially the mother animal and plants.

In addition, in acquiring knowledge of physics, Hai also used the method of discovery and imitation. Hai used the discovery method to find the secrets contained in an object, such as when Hai dissected the body of his mother/other animals. Through these experiments, Hai learned about all body parts, functions, and uses. His ratio ability could also find knowledge about living bodies, namely rūḥ.

Meanwhile, Hai's imitation method was to observe various objects that appeared to his senses. For example, when Hai was defending himself from wild animal attacks, he buried the body of his mother deer after he saw a flock of crows.

Other methods were comparison, analogy, and deduction methods. These methods were applied when dissecting the mother's body and observing all objects in the visible realm. From that activity, Hai gained knowledge about natural law and causality. Hai concluded that everything comprises four basic elements: water, earth, fire, and air.

On the other hand, metaphysical knowledge is:

"Metaphysical knowledge is about the outer world or the upper world, including knowledge about God. Metaphysical

knowledge is also knowledge of the first cause, which is the cause for the existence of all essences."

Metaphysical knowledge is about God. Hai used material and immaterial power to know about everything. The material power could only capture sensory knowledge, while the immaterial power could achieve immaterial understanding (God). Hai combined rational reasoning and sharp intuition to find God through a long spiritual process.

Thus, according to Ibn Ṭufail in his work *Hai ibn Yahzān*, education is a process of acquiring knowledge, starting from basic knowledge about self-knowledge and the environment to the stage of high knowledge of knowing God. In addition, education in Ibn Ṭufail's view is about how knowledge is obtained, namely through ratio (reason) and intuition.

On the other hand, Mas'udi defines education as practice leading to a "process". Mas'udi's opinion aligns with Ibn Ṭufail's that education is a process of acquiring knowledge, from basic knowledge about self-knowledge and the environment to the stage of high knowledge to knowing God.

In addition, education in Ibn Ṭufail's view is about how knowledge is obtained, namely through ratio (reason) and intuition. It agrees with Darwis A Soelaiman, who argues about the sources in obtaining knowledge based on the human mind (*aqli*), including reason or called conceptual knowledge and sensory experience or called perceptual knowledge and knowledge-based on intuition or revelation.

The metaphysical knowledge that Hai acquired allowed him to travel to a nature where the gift is love. In this state, Hai had become someone who walked towards the essence with love and fidelity (Sufi) [14]. Hai's spiritual journey made him immersed in happiness with his Lord. This condition by Ibn Ṭufail is called total ecstasy. Such conditions made Hai's soul calm and serene. Hai wished to continue to be immersed in this state with his Lord.

In his work, Ibn Ṭufail reveals that if one can *musyahadah* (witness) the Khaliq continuously, his soul will find happiness and salvation. In the story, Hai, the main character by Ibn Ṭufail, divided *musyahadah* into three stages.

First, Hai put a limit on his body. Hai ate just to get rid of his hunger, not too much. *Second*, Hai made the likeness of the celestial bodies. Hai ran around the island where he lived as a form of planetary motion

evolved. Hai swirled around itself as a rotating planetary shape. Hai kept turning until he passed out.

Third, Hai cleaned his body in response when he saw that the stars were shining. Hai did it always think of the Khaliq. He closed his eyes and blocked his ear canals to strengthen his intuition. He kept trying not to think about anything other than His essence. Hai lived his cycle and felt that His essence is the Khaliq. Through these stages, Hai was immersed in love and happiness with his Lord. His soul was calm and serene.

Therefore, aqīdah education, according to Ibn Ṭufail in his story *Hai ibn Yahzān*, means strengthening belief in God Almighty, which is manifested by serving oneself to become a Sufistic human being and getting as close as possible to God Almighty to get peace and tranquility of the soul and get a definite guideline for life.

In line with Luhfiah and Mujahidin, they argue that the function of aqīdah is to get peace and tranquility of the soul where spiritual needs are fulfilled and provide definite life guidelines regarding knowledge from where humans come, what to live for, and where to go so that human life will be clearer and more meaningful [15].

4. CONCLUSION

Education is a teaching process carried out in an organized manner, from planning and monitoring to evaluation, based on the objectives to be achieved, i.e., to guide humans towards maturity.

Meanwhile, aqīdah means one's belief that arises from within one's heart, which can produce peace of mind without any doubts or contrary things.

Hence, aqīdah education is an effort to guide humans to grow strong beliefs in their hearts and can make them the basis or foundation of life in acting. Regarding aqīdah education, there is one philosopher who devoted his thoughts in the form of the novel *Hai ibn Yahzān*, namely Ibn Ṭufail.

In his work *Hai ibn Yahzān*, Ibn Ṭufail told about Hai, who lived without any elements of society and was raised by the deer until he finally found God. The education in Ibn Ṭufail's work is about physics and metaphysics education. 1) The concept of education in Ibn Ṭufail's *Hai ibn Yahzān* is about the process of acquiring knowledge, starting from basic knowledge about self-knowledge and the environment to the stage of high knowledge to knowing God. In addition, it is also about how knowledge is obtained. In the story, there is knowledge of physics obtained by the methods of observation, observation, discovery, imitation, comparison, analogy, and deduction. Meanwhile,

metaphysical knowledge is obtained through material and immaterial power. In addition, there is also a combination of rational reasoning and sharp intuition through a long spiritual process to find God. 2) Aqīdah education in Ibn Ṭufail's view is belief in God Almighty, which is manifested by serving oneself to be a Sufistic human being and getting as close as possible to God Almighty to get peace and tranquility of the soul and get definite life guidelines.

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